1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

The father may drink palauará in small quantities, but only if it is sweet; drinking more would make the child a drunkard and would also cause it to cry excessively. Even after the period of restriction the father may not approach his child if he has touched some object that might harm it. At Igarapé de São Jeronymo I was told that the father is not subject to any dietary or other restrictions, provided that he does not touch the child.

The Tukuna, like the Apinayé,[1] believe that the acts of the parents are reflected in their children's health, and vice versa, not only in the period immediately subsequent to birth but also throughout life. Thus, when a sick person submits to treatment by a shaman (pagé) the parents as well as the children must for one week avoid eating salt, peppers, and viscous fish.

Once the umbilical cord has fallen off, it is thrust among the roots of a *pupunheira* tree or, better yet, into a crevice opened by the edge of an ax in the bark of the *tapereba*, since this tree "does not die," even when chopped to pieces. After the birth of a child, the husband avoids his wife for one year, more or less.

Infancy and Childhood

The infant is carried slung across the shoulders in a sling, tipoia (pl. 8, *b*), some ten centimeters wide, which is double, so that the child sits on one strip while the other supports its back. This sling (T., na:-čimi[a]) was formerly woven of cotton or tucum fiber, or even at times made of tururí bark cloth. Nowadays it is almost always of purchased material.

Amulets protect the child against disease purely by their magical powers. Thus, the child has the skull, minus the beak, of a *miuá* (*Phalacrocorax vigua*) suspended from its neck so that it shall not fall sick of fever. A necklace of certain seeds with a penetrating odor protects it against catarrh; and the claw of a *tatú canastra* (*Chelonicus gigas*), hung from the wrist, guarantees the child's becoming an expert worker, especially a good canoewright. The Tukuna have not the slightest conception of the "evil eye."

If one goes at night into the dark jungle with a nursling, the infant runs the risk of losing the soul from its body. To prevent this, one must whistle and call the child by name. The tree spirits also like to steal children's souls, as do the water demons called dyë'vaë (see p. 119), which threaten it during its bath in the igarapé; for this reason the mother is accustomed to thrust a magic arrow into the bath water. Children less than two years old crying alone attract the shades of the dead (na-čii'), who separate their souls from their bodies. All these circumstances require the intervention of a shaman. The child receives its name on the day after birth, as already described (p. 60). At the age when they begin to crawl, children are subjected to a ceremony called tẹ-ta' ẹẹmatị (paint them), at which they are daubed with red urucú and decorated with feathers plucked from parrots.

Children submit—formerly at the age of two, nowadays at four years or later—to a second festive ceremony called bua tẹ ta bë'ëru (pluck the children's hair), at which the ears are also pierced and boys have the septum of the nose pierced. Today only the hair is plucked—if, indeed, it is not cut with scissors—and the

[1] Nimuendajú, The Apinayé, p. 102.

1: Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

142
291
301
302
285
411
854

A VISITING FAMILY

[p. 178 contains no text]

1:Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

286
482
854

PLATE 8

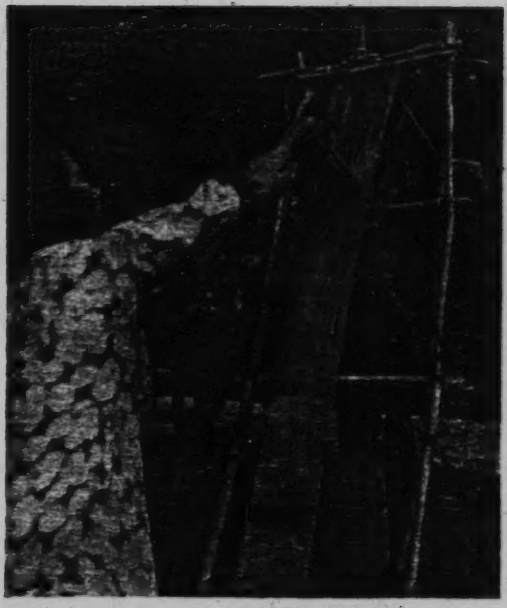
Carrying sling (tipoia). *a*. Carrying sling on the loom. *b*. Child in double sling. *c*. Device for alternately raising and lowering the odd and the even warp threads when weaving sling.

1: Nimuendajú E-5 (1941-1942) 1952
SQ20 Tucuna SQ20

286
482
854
291

a

b



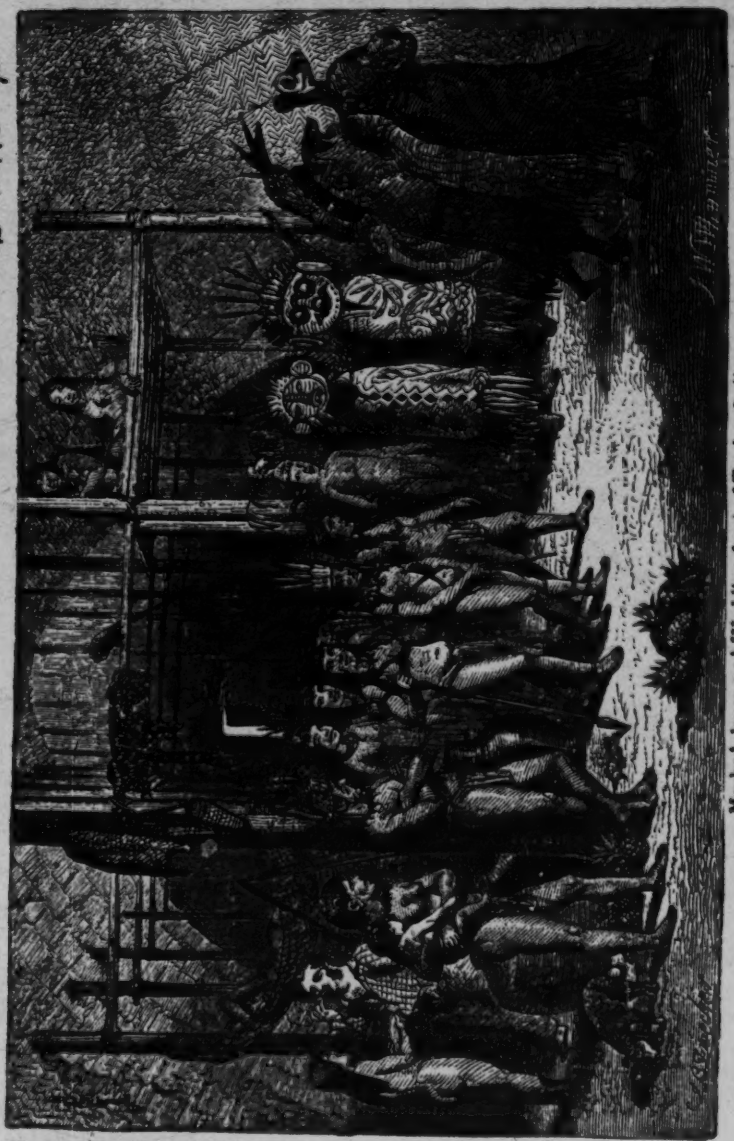
c

CARRYING SLING; WEAVING TECHNIQUE

5: Bates N-5 (1848-1859) 1892
SQ20 Tucuna SQ20

776 of their daily life, the causes of which are not very immediate or obvious to their dull understandings. It is vain to try to get information out of

292
301
342
535
585
854



Masked dance and Wedding-feast of Tucúna Indians.

776 a Tucúna on this subject; they affect great mystery when the name is mentioned, and give very confused answers to questions: it was clear,